



The American Friend

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Reflecting New York Yearly Meeting

Dorothy M. Williams

Concern for Non-Resident Members

Josephine M. Benton

Are We Moving Toward War?

Samuel R. Levering

Friends in a Federated Church

Charles Denman

The Bow in the Cloud

Russell E. Rees

For Constructive Criticism

Editorial

The Sunday School Lesson

in the Business of Living

Provided by the Board on Christian Education

For August 25—Purity of Heart and Life

Exodus 20:14, Proverbs 4:14-23,
Matthew 5:28, Philippians 4:8

JESUS AND PURE LIVING

In this lesson we continue with the study of Jesus' attitude toward the human relationships dealt with in the Ten Commandments. In the field of ethics, Jesus stands as the dean of great teachers. Most of the great religious teachers who came before Jesus were inclined to judge men according to rules of conduct.

Jesus did not consider the acts of men and women as unimportant but to him they were not conclusive. Because a man's conduct appeared to be good according to the standard set forth even in the law of Moses, Jesus taught that the man's attitude or thought life might be wrong.

The application of this principle to sex was most penetrating. At the time of Jesus, women were looked upon as the possession of men. She was first the property of her father, to be bartered away to the most desirable bidder. When she was married she became the property of her husband. When he grew weary of her, he could give her a bill of divorce and put her away. To be a good wife was to bear children, care for the household and be subjected to the husband. Generally speaking, women were desirable in proportion to their functional value.

If a woman became the victim of man's lust and stepped aside from the prescribed rules of conduct she was put to death by stoning and that might be by the very men who had betrayed her. When such an incident was brought to the attention of Jesus, he suggested that those who had no sin might cast the first stone, and shortly all her accusers were gone.

This moves the whole question of sex back into the field of the inner life. Well has it been said in the Proverbs that the heart should be kept with all diligence, for out of it are the issues of life. It is not strange that the man or woman who enters into a marriage relationship just for what they can get out of it fail to come to a happy, satisfactory situation, for their hearts are not pure. To be pure in heart and mind means to be free from selfishness and covetousness.

Western civilization has been trying to maintain the home by legislation and coercion, often failing to see that proper human relationships always work from the inside out. Another fallacy is the theory that if a man and woman truly

love one another, their happiness is assured. If there is no higher object of devotion than a man or woman, such a love becomes possessive and is usually blighted by jealousy. Many a man has thought he loved his wife dearly when in reality he loved her because she was his wife, and he was indulging in a form of self love.

Is there a panacea for all our domestic ills? The head of a Family Welfare organization in a mid-west city recently said that after many years of dealing with domestic problems, he was convinced that there was no satisfactory solution except in pure religion.

Love between man and woman is not enough. They must first know the love of God and live in it if their own love is to be pure and undefiled. With God at the center all life becomes a sacrament.

Questions:

What does it mean for a couple to be joined together by God?

What is the source of our present marriage ceremonies?

Why should a wife be expected to obey the husband?

What purposes do our laws serve in maintaining pure living? P. M. T.

For September 1—Right Use of Property

Exodus 20:15; Proverbs 30:7-9;
Matthew 6:25-33

JESUS AND PROPERTY

This lesson on Jesus and property plunges us into the consideration of a question which has far-reaching implications. From the time we as children lay claim to some plaything and seek to exclude others from its use, until the day our feeble hands unclasp from all material things we call our own, we are involved in the problem for which there is no final answer.

Jesus lived and taught in a world where men bartered their souls for material goods just as they do today. He saw clearly how the cares of life and the deceitfulness of riches choked out the good in life, until life becomes barren and unfruitful. No doubt he was shocked at the hardness of the human heart that could wallow in extreme luxury while the poor man begged at the door, finding more sympathy from the dogs than he received from their master.

Jesus saw the sacred precincts of the temple desecrated by those who put profits above righteousness. All too well he knew the kind of rulers who were

willing to sell their good office for a bribe. It was for a paltry thirty pieces of silver that he was sold by one of his own disciples to die as a common criminal.

Along with the debasing influence of wealth, Jesus also saw the poor widow give her very living into the temple treasury. He also saw fishermen leave their nets and property to follow him when he had no place he could call his home. The tax gatherer left a lucrative business to identify himself with an itinerant preacher who could promise no material compensation. While he saw the futility and frustration in the double-minded man who endeavored to serve both God and mammon, he also saw the wise man who by his generosity converted mammon into eternal riches.

All of these experiences would seem to have qualified Jesus to speak on the subject of man's relation to property and things. There was a timelessness about the teaching of Jesus because of his emphasis upon the inner life. If the teachings of Jesus seems to be impractical and almost fantastic, it may be an indication of how far our own civilization has gone down the road of materialism.

QUAKERS AND WEALTH

While many good Quakers in and about Philadelphia were amassing fortunes, there was a Quaker in Mount Holly with an unusually sensitive spirit who came to feel uneasy about his rapidly increasing business. John Woolman saw how his business was about to become his master so he did something about it. His insight about possessions was so penetrating that a few are quoted here.

"To labor for an establishment in Divine love, in which the mind is dis-entangled from the power of darkness, is the great business of man's life; the collecting of riches, covering the body with finely wrought, costly apparel, and having magnificent furniture, operate against universal love and tend to feed self, so that it belongs not to the children of the light to desire these things.

"... when house is joined to house and field laid to field, until there is no place and the poor are thereby straitened, though this is done by bargain and purchase, yet so far as it stands distinguished from universal love, so far that woe predicted by the prophet will accompany their proceedings."

Questions:

1. Why is the possession of wealth apt to involve the temptation to pride and arrogance?

2. How can a Christian free himself from the existing forms of the economic order?

3. Do we in America need fear an economic aristocracy? P. M. T.

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Editorial Reflections

For Constructive Criticism

WHEN the world in general is disturbed and confused, the institutions in it also tend to become "edgy" and over-sensitive. Church news today, from many denominations, reflects this nervousness. When nations, races, and classes tend to fall apart, the Christian Church ought to move toward greater unity. "The world at its worst needs the church at its best."

The disturbances within the branches of the church appear in the form of criticisms which arise around persons with a minority of followers. Their concern often is for uniformity rather than for unity.

It is one of the chief requirements of democracy that the right of criticism shall be retained. Criticism is not only a right, but it is also a duty when intelligently and conscientiously given. Intelligent dissent is often the opening through which progress is initiated or an order of life or a movement is saved. It is indispensable to the health of a nation or institution.

The question generally arises on the method by which it is to be used or applied. If a critic serves well his generation it is not merely because he is a critic, but because his criticism is intelligent and intelligently applied. It is in the *method* of criticism that he often fails to be **constructive**.

AS APPLIED TO THE CHURCH

Principles of democracy are applicable to the church as to any other institution. Criticisms can be used or abused. They can be constructive—strengthening and unifying, or they can be destructive—dividing and weakening. In general it can be said that criticism which serves in the long run to unify the church and enliven it with vital work to be done is constructive and that which separates and sows disaffection is destructive. The church can never be split into strength. It is easy to divide it into weakness. What a sad, unhappy story is the record of divisions among people who carried the name of Christian!

Those denominations with the congregational form, or characterized by lack of an heirarchy of control, are peculiarly responsive to constructive and destructive influences. Positively speaking, they offer an opportunity for wholesome criticism and progress, which a less resilient church might not allow. They

can be wholesomely and readily responsive to needed changes. On the other hand they offer the greatest danger to disruption and division. If such churches are to succeed they require a quality of mind, spirit and attitude from members that is not always so necessary in a tightly controlled organization.

They, therefore, often become "happy hunting grounds" for disaffected members from other denominations. In fact, anyone who calls himself religious can get inside such churches and spread confusion to no end. Such a person has sometimes turned the energies of the church to argumentation when the world was on fire with issues that demanded the best that a united church could give. Consequently church members have sometimes haggled over trifles when they should have been leading people to Christ. Instead their behavior at such times has often pointed people away from Him.

BY SUPERFICIAL LEADERSHIP

The leadership of divisions has often, though not always, been by persons relatively unknown to the denomination. Sometimes they have been people who float from place to place. Their feet have rested uneasily in many places. They have not borne the burden and the heat of the day for the denomination they are disrupting. They come in from somewhere, rally a few helpers and go to work. Unable to get recognition in a larger denomination, an invader easily becomes a "bellwether" for some followers in a smaller group. It is strange that so often people do not inquire as to his qualifications or stability.

Before yielding to his influence, it should be known that he has demonstrated inside the denomination his ability to serve in a given place, over an adequate length of time, and make good. Those are the credentials for which church members should inquire. Generally the fomenter of discord cannot produce such credentials. He may be sincere and yet unconsciously seek recognition which he has never been able to secure by continuous hard work in one place.

Many of his criticisms will be justified, and should be heard with respect and consideration, but if he is a good critic he must also be willing to bring his concerns into a responsible group to which he welcomes others than those who hold his opinions; where people, though disagreeing, can face together in the spirit of good will the problems and the points of

view. He should also be willing to allow the right of decision to a responsible body, authorized to act, and then abide by the decision as a good member. If he cannot conscientiously accept the decision he has the right to withdraw. Never does he have the right to remain as a center of contention.

WAYS, RIGHT AND WRONG

How may criticism be applied so that the end is constructive? The least constructive way is generally by pamphleteering, especially if the subject of letters and pamphlets is one on which there is disagreement. Even a church journal cannot be adequate in the forum of idea exchange. However, it is not a self-appointed medium of thought. Its credentials are held by the organized body it serves. It can be called to account by the board or committee appointed to guide it. Unattached writers often by-pass the regularly constituted bodies and channels by which decisions are rightly reached. That procedure tends to dissolve the splendid group method of discussion in which the fine points of thought may be developed and in which an answer may be found that is better than any single member had at the beginning of the discussion.

Let no criticism be suppressed, let it be expressed, but let it be released into the forum of discussion where the minds of conscientious and tested members can use it for what it is worth in integrating a group decision. It is always important to remember that the critic can be as mistaken as the thing he criticizes. Mail order versions are at too long distance for the consumer to know adequately either the seller or his product.

THE SUBSTANTIAL CHURCH

What the church needs is not less but better criticism, *rightly placed*. The heart of the church is fundamentally sound and can meet problems when they are fully presented, rightly understood, and when there is time for consideration. There should be enough rightful pride in sound procedure, enough dignity of spirit to dissolve centers of dissension, actual or threatened, wherever they may occur.

Of all times, it is important for the church to hold steady and exemplify the story of the man who built his house upon the rock. When the rains have descended and the floods have come and subsided the Christian church should stand in demonstration of the gospel, on the foundations that cannot be shaken. So shall the church bear witness to a steady-faith in the eternal, living Christ and his imperishable gospel.

The "Quaker Quarterly"

AMONG the historic traditions of Friends is the Quarterly Meeting, generally consisting of two or more local Meetings and convening for conference and business every three months. In years gone by these gatherings attracted a large attendance, far beyond the capacity of the single room meeting-house. Informal gospel meetings were conducted in the yard for the overflow of attenders.

Contrary to the desires of Friends they became popular occasions in communities, on the edge of which non-Friends held horse races and other features generally associated with county fairs. Grooming of horses to "win the next Quaker Quarterly" was not uncommon in a few places. Such was the peripheral life around an important Quaker institution. How the Quakers must have frowned on such carnivals!

What happened at the center was of real importance. With time and distance making Yearly Meeting sessions inadequate for the needed fellowship of Friends, the Quarterly Meeting was almost of the essence of the wider fellowship and identity of local Meetings with the Society of Friends.

Now, in some areas, discussion is common over the rightful function and meaning of the Quarterly Meeting. In the minds of some Friends it has become almost an interruption—a place where the business and program between the Yearly Meeting and local Meeting is held up.

While the need for it is not of the same kind as it was a quarter century ago, there is yet a need in most areas for a strengthening of the Quarterly Meeting. With modern facility in travel and communication, direct business relation between the Yearly Meeting and the Monthly Meeting is more effective. The Quarterly Meeting is less needed as a business midway station. Business *relayed* is business *delayed*.

The Quarterly Meeting probably should become less a business occasion—less a "little Yearly Meeting"—and more a conference for Friendly inspiration to action. It can be a stimulant to local Meeting work in keeping with Yearly Meeting plans. It can save a local Meeting from the sense of self-sufficiency. In some cases it may have lost its usefulness, but generally there is need for a revitalizing of the "Quaker Quarterly."

Community Through Communion

VARIOUS kinds of "utopias" have been written. Less visionary attempts at building good communities have been tried. Some of them failed in spite of the fine ideals which prompted them. The reasons for their failure are many. Perhaps the most common and central weakness was their attempt to base the proposed community on an economic ideal chiefly. Therefore their economic life broke down.

The deepest principle of personal or group life is spiritual. The community must find expression in the economic well-being of its members, but it is not based there. The foundation must rest in communion—fellowship with God and with one another. That is the sub-soil into which the roots of any group must be sent and from which its growing strength must come.

The World Community has broken down. There has not been enough faith in some One greater than our separate "selves." Since we have not found oneness in God we have lacked the cohesion of fellowship with one another. Instead we have become separate self-seeking units. Our life finally rests in God

by whom we become one body with its several "members."

There is no clear line drawn between the twelfth and thirteenth chapters of First Corinthians. As we read those chapters together, we can understand better how to pray, "Thy kingdom (community) come, thy will be done on earth as it is in heaven." And certainly we can then begin to understand the

meaning of the next line, "Give us (all people on earth) this day our daily bread." That is the right sequence in the prayer which Jesus taught his disciples to pray, and it is the only order by which the world can be rid of starvation on the one hand and immoral abundance on the other. Community must arise from communion.

E. T. E.

The Bow in the Cloud

By Russell E. Rees

I do set my bow in the cloud, and it shall be for a token of a covenant between me and you. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud.

GENESIS 9: 13, 14

IN an hour of crisis in human affairs there is comfort in the knowledge that similar periods have been experienced in other times, and that God always found ways to lift up a witness to his own purpose. "Man proposes, but God disposes," is not mere escapism, but is solemn history.

One of the stories of human crisis is found in the early chapters of Genesis. Twin accounts have come down to us, being molded into a single story by an early editor. The exact sequence of events is not always clear, but these pertinent facts remain. There was a time when good and evil were matched in deadly combat, and when it seemed that evil was to be the ultimate victor. "And Jehovah saw that the wickedness of men was great in the earth, and that every imagination of the thought of his heart was only evil continuously."

THE MAN OF FAITH

But there was a man who refused to be pulled down by his environment, who held to his faith and purpose, and who, when the whole family of men seemed bent on destruction, began to build for a better future. All he could manage was a houseboat large enough for his family and their animals, but he built it well and survived the storm. And surviving, he had a great vision, in which he heard God say, "And it shall come to pass that when I bring a cloud over the earth that the bow shall be seen in the cloud."

Now, of course, the rainbow can be explained. The physicist has a neat explanation which says that white light passing through a drop of water suffers the bending of the rays so that the white light is broken up into the primary colors, red, orange, yellow, green, blue, violet, and that a multi-colored band of

light is thrown across the sky, forming one of nature's phenomena. Nothing that Noah discovered in any way contradicts the physicist's explanation. What he saw was on and beyond all that, for he saw the promise of God that no matter what happens, no matter how great the odds, no matter how impossible the situation, "a bow shall be seen in the cloud," and seed-time and harvest shall not fail.

"For in the darkest, meanest things,
There always, always something
sings."

The tragedy which breaks one man fortifies another. Three men pass down a rocky road and find a man bruised and broken. Two look, pass by, and are left a little more hardened than before. But another, allowing the sight to touch his sympathy, stops and offers as much help as he can, and steps into the full blaze of eternal glory. But for the tragedy of the man who fell among thieves, we should never have had the story of the Good Samaritan. Jesus was unusually adept in finding the unexpected evidence of goodness in people. Many of his followers were from the group commonly treated as beyond hope. Something sang in human nature for him.

At the time of the Ohio river flood, an editor of a metropolitan newspaper wrote; "What a paradoxical human race it is! It will fight bitterly against taxes for flood control—and give its life unhesitatingly to rescue the family dog and canary from the flood. Consistent? Of course not. But beautiful? Yes! Beyond the dream of earthly beauty have been the recent manifestations of the human spirit."

The one fact demonstrated by the American Friends Service Committee is that there is a bow in the cloud. In the midst of war, when all the powers of press and pulpit were turned to support violence, the support of the humanitarian work of the committee increased. And the response cannot be classified denominationally. It is an auspicious demonstration that seed-time and harvest will come again and that God has

not left himself without a witness in a dark hour.

IN CHRIST THE LIGHT SHONE

Jesus Christ stands forever as the masterpiece of God's witness to the world. He lived in an evil age, and although he was recognized as a good man, whose fame was that he went about doing good, although he healed and helped men of all stations, his generation crucified him. His enemies thought to end his influence and silence his testimony by putting him in the company of thieves, but to their utter amazement he took the cross and bent it to the noble purposes of God, creating an organization which openly accepted the cross as its most distinguishing symbol. He took tragedy and made it sing for the eternal purpose.

We must learn the secret of this Man. We cannot wait until we get a perfect world. There must be in us a faith that, in spite of floods and storms and worldwide convulsions of whatever nature, the will of God to give his Kingdom to the children of men cannot be thwarted. We must develop an alertness to the new promises of God in an evil hour. The bow is there if we are but able to see.

What has the war done to us? Make no mistake about it, it has made many people more cruel, more heartless, more unforgiving. The business of carrying on war calls out the most sordid and devilish characteristics of men. The long toll of deferred payments for evil done will weary us before we have paid them to the end. But while the Crimean war sent some "into the jaws of death, into the mouth of hell," it produced Florence Nightingale also, and the life of man has been more profoundly affected by her ministry of comfort and healing than by the gallant six hundred.

Alexander Purdy in his Western Yearly Meeting Lecture says that Friends have rejected both the way of the pilgrim and the wise man and have taken instead the way of the witness. "They neither renounce the world nor accept it. They witness in life and deed, in personal and social relationships, to the

kingdom of God which was and is and is to be."

OUR SIGN IN THE HEAVENS

If there are a few people who can continue to witness to the presence and power of God in the midst of evil, then the bow will again be seen in the cloud. Some of the men who took the way of prison or Civilian Public Service instead of the way of war have lifted up the symbol again. All the ministry to starving children, the concern for refugees, the patient rehabilitation of society devastated by war will add a little to the witnessing. Every individual who refuses to succumb to the current sag in morality is making a testimony to his faith in the way of God for men. One can almost say that the most important

thing in the world is this witness of our faith in God's presence in, and concern for the world.

With a characteristic simplicity, Jesus accepted the goodness of God and the promise of his Kingdom. It never seemed to occur to him to doubt the final promise of the Heavenly Father to give good things to them that trust him. He did not even plead that we must wait until we get a group of perfect people to begin. You must not wait to bury your father, nor insure first the security of your family, you must not put your hand to the plow and look back, you must not think first of saving your life, but you must repent and enter into the Kingdom now.

We have become experts in spotting the evil issues in our society, and a

prophetic ministry will undoubtedly need to do that in the future. But an even more important function is to be able to see the points at which God is now breaking through in human life with his eternal promise. He has set his sign in the heavens, even in this critical hour, and the storm and flood must not make us blind to this word of hope. The Christian church was born of that vision, a vision which saw a cross become a symbol of love and redemption. The vision caused St. Paul to sing gloriously, "For I am persuaded that neither life nor death, nor angels nor principalities, nor things present nor things to come nor powers, nor height nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord."

Are We Moving Toward War?

By Samuel R. Levering

A year after the "end of the war" in Europe and Asia is a fitting time for appraisal. Are we on the road to peace or to war?

On balance, we are on the road to war. Not war against Germany, Japan, or Italy, the "enemies" of World War II, but against Russia and her satellites. Not war immediately, but growing hostility and fear such as usually has led to war.

WHAT HAS HAPPENED?

What has happened to the war-time friendship between Russia and her major allies, Britain and the United States? Why this growing hostility? Have Russians and Americans become worse people? Are they less friendly? Are they less Christian? No, Russians and Americans have changed very little, but Russia and the United States no longer are bound together by dangers from Germany and Japan. Now the two most powerful nations in the world, Russia and the United States desperately fear each other.

The result is a mad race between Russia and Anglo-America for power, for strategic position, for spheres of influence, for satellites and allies, to gain advantage for a coming war. All three nations fear this struggle. None wants war, yet all three act as though it were inevitable, and thereby make war inevitable unless the tragic cycle can be broken.

The United Nations was built to keep the peace. Can it do so? The evidence is strong that, as presently constituted, it cannot. The United Nations has been used chiefly as just another channel for the struggle for power. The United Nations' success was contingent on contin-

uance of unity among the "Big Five." Some people thought that the United Nations would be a terrible dictatorship of the "Big Five." This overlooked the obvious fact that, with no other powerful nations around, the "Big Five" would be able to agree on almost nothing of importance. Instead of a dictatorship of the big nations, the United Nations has become a battlefield of their conflicting interests, lacking power either to restrain any of them or to eliminate the struggle for power among them.

Consider typical United Nations problems. The Iran case was an attempt by Britain and the United States to check the growth of Russian power. There was a treaty which Russia violated by continuing to keep troops in Iran. Yet the presence of Russian troops in Iran was little, if any, more blameworthy than the presence of American troops in Iceland long after the Iceland government had asked for their removal, or the presence of British troops in Iraq to safeguard Britain's oil interests. All were examples of seeking strategic advantage. We sanctimoniously condemned the Russians and admitted no guilt ourselves. The Russians similarly condemned us and considered themselves lily-white!

Or take the case of Argentina. The Russians strenuously opposed her admittance to the United Nations, because in Russia's opinion Argentina's government was Fascist. The United States supported Argentina's admission. Later, Russia became very friendly to the Argentine government because it saw Argentina as a counterweight to United States power.

Or take the Spanish case. Franco is a notorious Fascist and dictator. Russia

proposed that the United Nations should sever diplomatic relations with Franco and take other measures to bring his downfall. Russia opposes Franco, not because she opposes dictators, or even opposes Fascists (see the Argentine case), but because Franco is Anti-Communist and Anti-Russian. In the Mediterranean, Russia wants Spain as an ally, not as a potential enemy. The United States and Britain prevented effective action against Franco, not because they support dictators and Fascists, but because they fear that Franco's downfall might bring Spain under Communist influence, and thereby increase Russian power in the Mediterranean.

Is it not clear that vital decisions affecting war and peace, within the United Nations as outside it, are being made on the basis of advantage in the struggle for power, and not on the basis of right and wrong?

ISSUES TO BE FACED

The Peace Treaties: Peace treaties have not yet been drawn up or accepted. Why? Here again the dominating fact is the struggle for power and strategic position between the former allies. This is the chief meaning of disputes over Trieste and the Italian colonies, of disputes over Austria, Germany, and Korea. This is the chief meaning of Russian determination to dominate the governments of Poland, Rumania, etc., and of the support given by Britain and America to non-Communist parties there and elsewhere.

The German Problem: Walter Lippmann reports, after six weeks in Europe, that there is no responsible European statesman who does not act on the as-

sumption that war between Russia and Britain and America is inevitable. He says the German problem, as seen in European circles, is not whether Germany is, or will be, a threat to the peace, but whether Germany will be used by Russia or by the Western allies in this coming conflict. The future of Germany is being decided, not on its merits, but on what will give military advantage to one or the other of the ex-allies.

The Atomic Bomb: The struggle for military advantage complicates proposals for international control. The Russians insist on destruction of present atomic bombs within three months after the treaty is ratified. Since Russia has no bombs (presumably) and the United States has many, that would be a great military advantage for Russia. The United States insists on giving the world authority immediate control over production of fissionable materials, and proposes that present bombs would be destroyed only after international control had proved effective. This would favor the United States, since Russia would be prevented from making atomic bombs, while temporarily we would keep ours.

Military Power: Russia maintains an army of six million men and trains her boys to fight. She is using every effort to develop atomic weapons. Her leaders laud the Red Army as the great assurance of peace and security for the Soviet Union. She keeps powerful garrisons in Austria, Bulgaria, etc., and encourages Yugoslav Tito to mass troops near Trieste to back his claims to that area.

Britain and the United States continue conscription. We continue to make atomic bombs, and experiment with them on the tacit assumption that we will use them in another war. We maintain military and air bases from Iceland to the China Sea. We propose to keep a military mission in China for many years to train the Chinese army. We supply military equipment to Latin-American countries. We send our navy to the Adriatic to counter Tito.

WHY THE STRUGGLE FOR POWER?

The chief answer is fear, insecurity. The two most powerful sovereigns within an area where power can operate effectively have almost always come to war. This is true whether it was Babylon and Egypt in Old Testament days, or Athens and Sparta in Greece, or Rome and Carthage in the ancient Mediterranean, or Britain and Spain in the sixteenth century, or France and Austria later, or France and Germany more recently. The effective power area now is the world. Russia and the United States are the two most powerful nations. On the past record, war between them is likely, and I should agree that it is almost inevitable if they continue to seek "security" through armament.

Now, as always, "security" for one through increasing military might, alliances, bases, etc., can only mean insecurity for the other. The second tries to remedy its insecurity by increasing its military might, alliances, bases, etc. This, in turn, makes the first insecure. The mad race continues until one, thinking that it has a temporary advantage, strikes first. There is no reason to think that an atomic arms race will end otherwise. In fact, if one nation develops atomic weapons which can destroy its "enemy" without much, if any, retaliation, the temptation to use them before the "enemy" has them also will be almost irresistible.

WHAT IS THE SOLUTION?

A practical solution is application of the Christian principle that the welfare of each depends upon the welfare of all to the problem of security. The security of any people now can be obtained only through the security of all peoples. Not by building atomic bombs to threaten Russia can the United States be secure, but by joining with Russia under real world government which will make certain that neither she nor we nor any nation will have atomic bombs. Nor is eliminating atomic bombs enough. World government must make certain that neither Russia, nor the United States, nor any nation, prepares any armament which threatens others. The world government also must have power to remedy injustices among nations.

The cure for insecurity is security through just government and law, in the world just as it has proved to be within nations. Just as the big powers found that they could not award Trieste to Yugoslavia or Italy, because either award would have been a threat to some nations, and agreed on international government of Trieste because that was a threat to no one, so the nations must extend international government to all areas affecting the security of any of them.

FEDERAL WORLD GOVERNMENT

We must distinguish between so-called "World Government" consisting of nations making rules applying to nations and enforced against nations by war, and federal world government making laws applying to individuals and enforced against individuals by police. The first cannot work. Enforcement of rules against nations by atomic war is unthinkable. In fact it would be so horrible that it will not be attempted. The argument over the veto against enforcement against nations by war, in the United Nations and in control over atomic energy, is beside the point. The only solution is for the United Nations to operate on the federal principle, making laws concerning the control of atomic energy and other matters vitally affect-

ing peace, applying to individuals and enforced against individuals. Then, and only then, can world law and world control of armaments so reduce fear that world problems can be settled on the basis of right, and not on the basis of military advantage to nations considering themselves potential enemies.

Nor is use of the federal principle a thing of the distant future. Already both the Baruch and Gromyko proposals for control of atomic energy recognize the necessity for laws applying to individuals and enforced against them. As Walter Lippmann said July 10, "The Russians will find that the veto cannot be retained if atomic energy is to be controlled. We shall find that the veto cannot be renounced and the majority rule of governments substituted for it. We shall all find that there is no other solution—if there is to be effective administration and enforcement—except to transcend the veto of government by instituting a regime of world law which binds all individuals, and is enforceable by national and by international policing powers and tribunals."

PEACE IS POSSIBLE

Peace is possible if the United States and Russia change from seeking security through national armaments to seeking security through federal world government. The first steps needed are control of atomic energy and other weapons. World government and world reduction of armaments are mutually interdependent, and must come together. Then gradually the functions of world government can be expanded to bring greater justice and brotherhood among peoples.

If we continue the present struggle for security through power and armament we are headed straight to war. Unless the United States and Russia surrender some sovereignty to a real world government there is little chance that they will abandon their present struggle for power. Certainly Russia will do neither unless the United States takes the lead. We, the citizens of the United States, are now making the awful decisions which will largely determine whether we will have war or peace.

After the frights and the terrors, which have gone over the world of late years, we are feeling a special concern to express as our conviction, that the testimony for peace, which we believe has been entrusted to us as a Society, is not an artificial appendage to our faith, which can be dropped without injuring the whole, but rather an organic outgrowth of our belief as Christians and as Friends, which we cannot abandon without mutilating our whole message for the world.—Dutch Yearly Meeting.

Concern for Non-Resident Friends

By Josephine M. Benton

Friends especially interested in this area of concern may want to read again the article by Herbert Huffman in THE AMERICAN FRIEND for November 2, 1944. His address is 1241 North Alabama, Indianapolis, Indiana.

TWO years ago I did some volunteer work in the Fellowship Council. My assignments were to bring up to date the files on the non-resident Friends. This meant in most cases not only changing the name—when a young woman married—and the address in both alphabetical and geographical files, but writing a letter telling where the nearest Friends Meeting or Church in the new community was located.

A second letter was written to the Clerk, or some other Friend in the new neighborhood, giving the name and address of the recent arrival and suggesting that a friendly call and invitation to attend Meeting would be greatly appreciated by the newcomer.

EFFORTS TO DATE

This follow-up of moving people in these United States is a tremendous task. The one person who has done more about it than any other is Herbert Huffman of First Friends' Church in Indianapolis. He spent all of one vacation writing Meetings and asking for lists of absentee members. From that summer's work he secured the names of six thousand Friends, but from the questionnaires answered and unanswered, he estimated the number of non-resident Friends at thirty-six thousand. To realize that one-fourth of the total members are away from their home Meetings is a sobering reflection.

He gladly wrote Meetings, sorted and filed, and wrote individuals for a summer. By the end of that vacation period, he appreciated the magnitude of the attempt, and that it could not be continued as a side interest to his work as pastor of the Indianapolis Church. He recommended a central office and a full time secretary. So far the way has not opened for that suggestion to be carried out.

The old Quaker who wanted to do his "little work in his little way" has often been "belittled." I wonder, however, if the genius of Friends does not lie in taking hold of some task—be it big or little—and working at least at some end of the problem, rather than sitting back and throwing up hands of despair.

It seemed right to us in the Fellowship Council office to meet the needs of at least some of the non-resident Friends scattered over the country. In the files were six hundred names of individuals who received some communication four times a year. Formerly that had been a Friendly message known as the *Quaker Letter*. Of late years the *Friends World News* is mailed Quarterly. Last Christmas a more personal letter was sent to each, along with a questionnaire.

It is from the replies to this questionnaire that the following recommendations are made. Some exact data should perhaps be given to show on what basis the generalizations are determined.

From the six hundred letters sent out only fifty-one answers were received. They covered the country from Maine to California and from Ontario to Panama. Four wrote that they kept their old memberships but had taken affiliate memberships in the Local Friends' Meetings. Twenty-six Friends have found no Quaker strongholds so have become attenders in near-by churches. These range from Unitarian and Congregational to Presbyterian, Methodist, and Baptist. Only four people have actually transferred their membership to local Protestant churches. Twenty Friends asked for the names of near-by Wider Quaker members. These figures represent small percentages, it is true, yet believing, as we do, in the value of the individual, we need to consider them carefully.

THE MEASURE OF INTEREST

One query in every discipline voices the need of every Meeting to keep resident members attending regularly and punctually. There is also one question that refers to the non-resident Friends. "Does the Meeting keep in contact, either by visits or personal letters, with all its members?" Now a valuable part of our Quaker heritage is the importance of inter-visitation. This is still carried out between Meetings, and is well arranged by concerned Friends like those in the Bucks-Montgomery County Joint Committee.

One of the needs which the Fellowship Council tries to meet is this one of visitation. Friends are sent to established Meetings and churches, to newly organized groups like that at Chambersburg, Pa., to "Wider Quaker" groups, and to scattered absentee Friends. The accounts of the travels and visits and numbers of people personally met by

Helen and Raymond Binford, for instance, are inspiring records. But to visit thirty-six thousand scattered Friends often enough to keep them regularly in touch with their home Meetings is practically impossible.

TOWARD AN ANSWER

Our responsibilities to these scattered Friends seem to fall into four categories. First, Friends should be encouraged to transfer their membership to the already established Meeting. Indeed, the letter asking for change of membership should precede the move. This serves as an introduction to the new community and assures a warm welcome. This transfer should include exchange between unprogrammed Meetings and pastoral groups of Friends in both directions.

No one body of Friends exemplifies all of truth, and appreciation can grow by better understanding other branches. Those steeped in the silent worship often find more "love of the brethren" and more consistent pacifist testimony among pastoral Friends. Likewise those not accustomed to the unprogrammed period of worship often find fresh revelation of truth as they "dig deep" themselves instead of listening only to the inspired thoughts of another.

Sometimes, the loyalty to the home Meeting is so great that the better solution is to take an affiliate membership in the new Meeting. Where a deep affection to the old Friends' group remains, most Quakers would be perfectly willing to give financial support to both the old and the new. Sojourning membership is another form of dual membership that meets the needs of Quakers still on the move and not permanently located in a new neighborhood. A sojourner is a more responsible participant in the work of the Meeting than one who merely attends.

The second suggestion is that aid and encouragement should be given to start new centers of worship if no Friends' Meetings or churches are near, especially if the neighborhood offers fruitful possibilities. The Fellowship Council has always recommended to its "Wider Quakers" that they form Meetings for worship.

Third, of course is the care and consideration and sense of fellowship and love that must be sent to non-resident Friends scattered in lonely places. Several replies to the questionnaire revealed the great need and dependence of iso-

lated Friends on their Meetings. These folk on remote farms need many letters and much literature—current magazines and bulletins, as well as books from a lending library. For these Friends, we have a definite responsibility and need an up-to-date non-resident list.

FINDING AFFILIATION

The fourth recommendation is to encourage Friends who have neither initiative nor need to start new Meetings, to join with established churches. It is so much better to be a responsible member of a near-by Christian church, than to lose the habit of attendance, the warmth of fellowship, and the practice of corporate worship, for the sake of preserving old half-forgotten, far-off ties. This does not mean that the Quaker heritage is lost. Friends who are grounded in their history and principles will carry with them the knowledge that Quakerism is a movement not a sect. Many churches are experimenting with the use of silent worship. Friends experienced in unprogrammed services, where the group wait together quietly for Christ himself to come and be their teacher, have a real contribution to make to the Protestant churches today. Many are experimenting in a fumbling way to know how to profit by silent corporate prayer. The breath of pause at the end of a service might, with nurturing, flower into a great common prayer of thanksgiving and adoration.

The fifth recommendation seems to be the most difficult step for most Meetings—that is actually removing names from the records. In some of the new Meetings there are no formal memberships. Any regular attenders who take responsibility for the meetings for worship and for business are counted as members. This is not the place to go into the whole idea of birth-right membership. However, those people who do not respond to any long-distance responsibilities, who do not start new Meetings, who do not take sojourning memberships or join other churches, surely should not have their names carried on Friends' membership lists just because of Quaker ancestry.

Friends' influence has never been dependent on numbers. The good they have done has been good because of its unique quality rather than because of mass results. The belief in the worth of the individual, of that of God in every man, has been of paramount importance. The message spreading from person to person, the two or three gathered in His name, the "tiny, invisible, molecular moral forces" have been Friends' contribution to witnessing to truth. Let us continue to be small and vital, rather than large and half-dead.

Friends in a Federated Church

A Departure Toward Cooperation

By Charles Denman

Here is depicted a still greater variant from the usual Friends Meeting. It is written by the Friends' minister of this federated church. Alda is a town on the generous Nebraska plains.

THE Alda Federated Church is a fellowship of Friends and Methodists. I have observed this federation since it was first established in 1928 until the present time. It has been a delightful and successful experiment in cooperation.

The community which the church serves is a small one. Its entire constituency would not exceed four hundred persons. Before 1927, there were two churches in the community—Friends and Methodist. Both of them supported a pastor and both had a Sunday School. There was always a degree of cooperation between the churches, but it goes without saying that there was some denominational rivalry.

In the year 1927, Theodore and Estella Foxworthy were called to pastor the Friends Meeting. At the time, the Methodists were without pastoral leadership and asked if they, too, might serve in the pastoral support of the Foxworthys and join the Friends in the Sunday morning worship services. The congregation joined for services and used both meetinghouses for worship. Services were held alternately, three months in the Friends meetinghouse and three months in the Methodist meetinghouse. Sunday Schools were kept separate. The next year, the Sunday Schools were combined and, in September of 1928, the two denominations decided to combine in one body. There were a few in each denomination who resisted unification, but most members of the two bodies favored it.

AS ORGANIZED

It was first proposed to establish a community church independent of both denominations. This proposal did not materialize for various reasons. Of course, there were those who could not see fit to sever connections with the denomination. After giving this plan careful consideration, it was decided that denominational connections could not be broken without entailing considerable loss to the church, particularly in the securing of pastoral leadership. Both the Friends Yearly Meeting and the Nebraska Conference of the Methodists were consulted on this matter and advised against it. Other denominations were consulted and they, too, thought it unwise to sever denominational ties. It

was decided to federate and maintain denominational identity for a year and Articles of Agreement were drawn up. Excerpts from these are as follows:

"We understand and agree that the union for worship does not mean organic union, but only that the above mentioned churches agree to cooperate with each other in their local work without in any way becoming one body.

"In addition to the general purpose set forth in the above preamble, it is our further purpose to unite our forces and to cooperate with each other in all local work, such as preaching services, mid-week services, evangelistic meetings, community activities and social gatherings.

"It is understood and agreed that each church shall continue and maintain all relations to its own denomination and shall maintain whatever organizations are necessary and proper to carry out and keep its reserved individual function.

"Acting as a Community Church, there shall be a committee of five members appointed from each church to handle the business and other affairs of the Community Church."

The property was kept separate, each denomination being responsible for the repair and upkeep of its own property. All relations to the denominations were maintained. The governing body of the Church was first called a Joint Committee, and was composed of five members from each denomination. Later, the name of this body was changed to Church Council. This council conducts the business of the church and acts as the pastoral committee.

AS IT FUNCTIONS

The church maintains two membership lists. Persons desiring to join the church give their preference and can join either. When the churches were first federated, the membership was about three-fifths Methodists and two-fifths Friends. The ratio is still the same. Officers in the Methodist Church are elected at a quarterly conference presided over by the District Superintendent. Friends' officers are elected by the Monthly Meeting which meets, of course, once a month.

A common budget is set up, out of which the Methodist's and Friends' assessments are paid. Last year, in connection with the Crusade for Christ sponsored by the Methodist denomination, the Alda Methodists were asked for \$279 for post-war reconstruction and rehabilitation as their share in the goal of \$25,000,000. There was some question

Meeting in the Spirit of Communion

With New York Yearly Meeting

By Dorothy M. Williams

as to how to conduct the campaign. It was decided to make a united drive and divide the money between the denominations. Methodist members of the Church Council wanted to divide the money evenly, but Friends members of the Council said that three-fifths of the money ought to go to the Methodists and two-fifths to the Friends, since that is the membership ratio.

In the Sunday School, both Methodist and Friends materials are used. In the adult classes and the young adult classes, the Friends' Quarterly is studied, and teachers use both the Friends and the Methodist Teachers' quarterlies.

Teachers and officers are elected at an annual meeting after being nominated by a nominating committee chosen by the Church Council. At the time of the election, other nominations can be made from the floor. In these elections, little thought is given as to the denomination of the candidate, and teachers and officers are chosen, on the basis of merit irrespective of denomination.

While majority rule is the accepted procedure, Friends' methods of business are being gradually accepted. Recently, it was decided to remodel one of the churches and hold Sunday School and church services in it exclusively from now on. The Church Council voted unanimously to remodel the Methodist Church, and plans were drawn up. When they were submitted by the Church Council to a mass meeting, the majority voted for the plan, but since there were several not in favor of it, a compromise measure more suitable to all was worked out.

IN APPRAISAL

The seventeen years of the Federation have been equally divided between Methodist and Friends pastoral leadership. The writer feels that both Friends and Methodists have gained by the federation, and that perhaps, in some ways, they have lost. Friends' beliefs are not stressed as they would be in a Friends Meeting. Pacifism has not taken root too well because many of the Friends, themselves, have not been pacifists. There is an indifference to the claims of the Yearly Meeting that seems to be a result of the federation. This also might be said of the Methodists. Worship has been simplified, but Friends have lost a certain freedom of expression. They rarely speak in Meeting and seem to have succumbed to a routine service.

The federation has worked so well that there is no thought of again becoming divided into two denominations. The two denominations have pooled their resources to enlarge one of the churches so that all Sunday School classes and church activities can be carried on in one church. No one questions the permanence of the federation now.

NEW York Yearly Meeting gathered for its two hundred and fifty-first annual session on the historic campus of Keuka College at Keuka Park in western New York from June 26 through June 30. Friends that met in the ivy-covered halls, on the rolling, clovered lawns and strolled along the walks leading to Keuka Lake, which lay blue in a pocket of vineyard-etched hills, had come from nine Yearly Meetings and from Africa and Palestine to strengthen bonds of unity and fellowship. The one hundred and ninety-five representatives from nine Quarterly Meetings in New York State were reawakened to Quakerly good will.

As Friends from western Yearly Meetings—Ohio, Indiana, Western, Illinois, Iowa, and Nebraska—met in discussion and worship with Friends from Wilmington and North Carolina Yearly Meetings and with others from New England and New York, they were intimately aware of the bond of communion and common purpose holding them together despite differences of geographical origin, procedure and form of worship. As the problems of business were considered under the measured and purposeful leadership of Ruth Craig, clerk, this sense of a necessity toward unity in the deeper purpose made itself manifest again and again.

VISITING FRIENDS

In his opening presentation of "The Dimensions of Quaker Responsibility," Errol T. Elliott made eloquent the basic foundation of Friends' belief "that there can be no community without communion" and that this communion—"the living in the Life of God" as George Fox expressed it—is the heritage of the individual.

Elbert Russell, in the daily worship periods before lunch, wove into the reality of Friends' thinking the concepts that lived in the life of Jesus through which the early Christians and Friends made themselves a vital force in the shaping of the pagan societies in which they lived. Those who listened to him were translated to a world where the determining of moral values etched themselves in black and white, spiritual laws as profoundly clear as any physical laws in the world of science. To rebuild a world that will not have to suffer from the scars of sin, repentance must come before the sin be carried into fact, for each act when committed sets in motion

its chain of consequences. Lives must be budgeted in terms of spiritual effort, for the physical limitations of time circumscribe human activities.

Each morning Friends began the day "minding the seed of God" in their own daily lives and in the relationship of those lives to society about them. Elmer Brown led a discussion group in making concrete the implications of "The Sermon on the Mount." Harrop Freeman and James Read guided Friends in a consideration of world affairs in areas of conflicting social values, national cultures and economic problems. Thomas Harvey Haines gathered about him a group for the practise of worship through silent meditation.

The State of Society and Quarterly Meeting reports were given, showing an over-all gain in membership. In the meeting on Ministry and Oversight directed by Alfred Henderson, Friends looked forward to a more direct approach to problems of personality in the spirit of brotherly affection of the early Quakers. Friends, taking stock of their finances in treasury and fund reports, saw evidences of good management and prudent ability to make money work constructively. On recommendation from the Committee on Public Morals, this Committee was coordinated with the Religious Education Committee.

James M. Read, secretary of the National Committee on Legislation, outlined the avenues of constructive effort of Friends toward peace in the year following V-E Day. Civilian Public Service, costing Friends in New York almost \$100,000, plus millions of dollars in man hours of work and untold hours of mental anguish, has produced a body of experimental testimony against war in service in hospitals and mental institutions, as human Guinea pigs in scientific experiments and in creative art forms. Examining again their traditional position against war, many Friends have found "Friends are not Quakers enough."

Dr. Bond, describing operations performed by the flickering light of a kerosene lamp in the hospital at Kenya Colony and the customs of native tribes, built a living picture of Christianity educating a primitive society to its responsibilities. He rejoiced in the modern, mechanical equipment which soon would give the hospital a greater efficiency in the care of operative and nursing cases.

Rolla Foley, who will return shortly to Friends School at Ramallah, Palestine, analyzed the causes for unrest and violence there, showing how national support of Zionism by the United States has complicated the position of Friends in a community guided by Arab political leaders. Jennie Callister reminded us of a missionary enterprise closer home, with the American Indians.

LIVING CONCERNS

The Quaker testimony of concerned Friends leaving their homes and regulated lives to carry a message of fellowship and the desire to share the burdens of others in a world shattered by war was the keynote of both the reports from the Fellowship Council and the Friends World Committee. Harold Hadley discussed these emissaries of Friends' desire to strengthen one another and knit closer bonds of loving care among Friends across the world.

The report of the American Friends Service Committee in its relief program, now emphasizing the need in Central Europe, was presented by Sumner Mills. Robert Shattuck, Secretary of the Peace Committee of the Five Years Meeting, spoke movingly of economic inequalities as the "openings" for generosity and spiritual growth among the fortunate.

Tender regard for Oakwood School, its educative ministry in direct thinking and Friendly approach to the problem of living in a complex society, under the creative guidance of William Reagan, principal, as well as memories of many Yearly Meeting sessions held in the shadow of its historic traditions, was expressed. Discussion of plans was projected by John Lane, president of the Oakwood Board, for the commemoration in October, 1946, of the one hundred and fiftieth anniversary of the school. An objective report of Oakwood's position in the educational world, as given by the firm of Martz and Lundy, New York City, places it in standards and in management at the top of schools of its type. The Yearly Meeting voted its heartiest approval and support of a constructive program for the development of Oakwood in the next few years.

The report of the Friends Center in New York City, read by Eleanor Tabor, crystallized in words the need for larger quarters so that it might adequately take its rightful position as an international meeting place in the home city of the United Nations.

An unusually large number of visiting Friends and friends of Friends enriched the Yearly Meeting with cooperative interest and affection. Another Friend representing the Five Years Meeting was Norman Young from Denver, newly appointed Secretary of Stewardship, whose approachability and friendly concern for

the many problems of Friends made him an actively creative contributor in all group discussions. Anna Painter from Indiana Yearly Meeting, Louetta Russell from North Carolina Yearly Meeting, David Castle from Illinois Yearly Meeting, Philip Towle and Virginia Tripp from New England Yearly Meeting, Amy Standing from Iowa Conservative Friends, Jans and Mamie Jensen now living in Meadville, Pa., Lewis and Betsy Hoskins from Iowa Yearly Meeting, John Cox, Jr., and Mary Nichols Cox from New York Meeting (General Conference) kept us aware of the alert interest in many Quaker communities.

Letters and telegrams from beloved members of the Society, absent because of circumstances not within their shaping, reminded all of the invisible relationships uniting workers in a common cause. Especially felt was the absence of Hollingsworth and Martha Wood, George Wood, Helen Haines, Harvey Jones, Augustus Garone and others, whose attendance at many Yearly Meetings has endeared them to the regard of Friends all over New York.

NEW ADVANCES

Elizabeth Hazard, in the report of the Field Secretary, placed emphasis on adult responsibility toward the direction of youth to positions of leadership in Friends Meetings of the future. In accord with her recommendations, the Yearly Meeting approved plans for the employment of a part-time secretary in Christian education. Mary Esther McWhirter, representative from the Council of Churches, brought greetings from this larger Christian organization working in the field of Christian education.

As a concrete evidence of the creative work and interest of Friends was the exhibit of books and pamphlets arranged and selected by Katherine Cook who, as the Secretary-Treasurer of the Mosher Fund, used her wide knowledge and library experience to choose books for use by Meetings and individuals. The interesting exhibit of paintings by Jim McWhirter gave Friends visual evidence of the flowering of Quaker testimony into the creative life, for many of these paintings had grown out of Jim's reactions during the past three years as a conscientious objector.

Thirty-two representatives of Young Friends groups, under the leadership of Alfred and Enola Henderson, and sixteen juniors, guided by Annabelle Parker Pratt, met in their own discussion groups and with the Yearly Meeting sessions, to hear Elbert Russell and in vesper services by this twilight lake. Here they listened to Dr. Bond as he gave first-hand reports of Friends in Africa and of a new Yearly Meeting there in

the process of formation; to a story of a Friends School, where Mohammedan, Christian, and Jew came together under one roof in the adventure of learning, given by Rolla Foley, whose work there in music has opened new avenues of communication for inhabitants of Palestine.

They carried out the same Friendly procedures and spirit as their elders, conducting their own meetings for business under the leadership of their clerks and writing their own epistles. The quality of their directness and zeal infected older Friends with new inspiration to work in the interest of divine community toward the realization of love as the cohesive of society.

DOROTHY MUMFORD WILLIAMS

PRINTERS' BLEMISHES

The first two issues of the 1611 revision of the Bible were marred by many mistakes in printing, among which were the following: in Ruth 3:15 one edition read, "and *he* (Boaz) went into the city." The other correctly read "*she* (Ruth)." The two editions became known respectively as the "*He*" and the "*She*" Bibles. An edition of 1716 gives the heading of Luke, chapter 20, as "The Parable of the *Vinegar* (for *Vineyard*)" and was called the "*Vinegar*" Bible. In like manner other errors produced the "*Ears to Ear*" Bible, the "*Standing Fishes*" Bible, the "*Murderer's*" Bible and the "*Wicked*" Bible, the last being so called because the printers omitted the negative "not" from one of the Commandments.

From Bible Society Record.

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THE DEVOTIONAL LIFE

FRIENDLY SELECTIONS

Stand apart at times from outward observance and the spoken word, and in the spirit of inward worship weigh your life, observe its trend, realize its purpose. Give your soul room to grow. The silence of the Quaker meeting means . . . this. It is no foolish freak of 17th century fanaticism, but a necessity of the soul's true life.

JOHN WILHELM ROWNTREE

* * * *

Remember then, O my soul, the quietude of those in whom Christ governs, and in all thy proceedings feel after it. Doth He condescend to bless thee with His presence? To move and influence thee to action? To dwell and walk in thee? Remember then thy station as a being sacred to God.

JOHN WOOLMAN

* * * *

Sink very low, and become very little, and . . . know no power to believe, act, or suffer anything for God, but as it is given thee by the springing grace, virtue and life of the Lord Jesus. For grace is a spiritual, inward thing, an holy seed sown by God, springing up in the heart.

ISAAC PENINGTON

* * * *

For nothing quickens life, but life; nothing rejoiceth in the truth, but what through sufferings is united with him that was made perfect through sufferings; and nothing can beget to God but what is of and from Him.

JOB SCOTT

* * * *

When true believers meet before Christ, he teaches them, and opens the mysteries of the kingdom of God, and speaks truly to the state of the people, even now spiritually as he did then vocally; and his word is with power and great glory.

THOMAS CHALKLEY

* * * *

It is clear to my understanding by experience, that there is a communication of divine love, and that unspeakable, among the sanctified in Christ at this day, as well as in times past; and that in a state of holy silence, as the members of Christ sit together in their heavenly places in him.

THOMAS STORY

* * * *

For as they that truly believe, receive Christ in all his tenders to the soul, so true it is, that those who receive him thus, receive power to become the sons of God; that is, an inward force and ability to do whatever he requires.

WILLIAM PENN

* * * *

No one can meet in His name in the expectation of witnessing His presence

in the midst of them, but those who are subject to his power. It is for want of submission to this power in our hearts that so many sit in dry places, where there is neither dew, nor rain, nor fields of offering.

DANIEL WHEELER

* * * *

Those that are brought to a pure, still waiting upon God in the Spirit, are come nearer to the Lord than words are.

ALEXANDER PARKER

* * * *

And dear Friends, whose hearts the Lord hath touched; meet together, in silence wait, and you will see the Lord present among you, and his power made manifest, and the earth broken up, and the fallow ground, and a passage for the seed. We charge you all, take heed of many words, or feeding upon that which is torn, and dies of itself.

EDWARD BURROUGH and

FRANCES HOWGILL

Selected by WELDEN REYNOLDS

LETTER FROM AFRICA

Lirhanda Friends Mission

Kenya Colony

British East Africa

Dear Ones at Home:

We are nicely situated in our new home at the Lirhanda Mission Station as we have lived here now nearly a month. We have had many repairs to make, however, as there has been no resident worker here now for about twenty years. The house has been locked up during that time with the exception of the office which has been used for the mission book-shop. The headmaster of the Lirhanda school has charge of the sale and distribution of this literature. There are many boys and girls enrolled here, the number I understand is nearly two hundred and sixty-five. Each morning they meet early in the chapel for their morning devotional period before beginning the activities of the day. We always hear them singing.

Since there is no medical service this side of Kakamega, there are many people who have minor ailments such as sores and wounds which need to be treated and they are now beginning to come to the back veranda to wait, asking if I can help them. Sometimes Paul helps and advises as we consult together as to the best treatment. For anything out of our realm, we advise them to go to the government hospital in Kakamega. Some of the very serious patients Paul takes there, or they walk if they are not too much incapacitated. The first patient was a chubby little girl of seven months and, by talking through an interpreter, I was able to learn that the child had a case of malaria, and the mother wanted me to give it an injection of quinine.

T'was then I wished I had been a nurse.

There are some African carpenters here who are helping to repair the house and garage and, incidentally, there used to be a medical dispensary in one end of the garage—that is in a separate room. This has also been repaired and will soon be used for storing supplies. We hope that when the new nurse comes and the doctor arrives, they can make regular visits, thus giving some professional treatment, for the need is great.

Now a little about the regular routine of our home in Africa. At six o'clock each morning Jonathan Mutekwa knocks on the pantry door, seeking admittance to begin the activities of the day. Jonathan is a married man of some thirty-one years and the father of two children. He usually arrives a bit ahead of the cook as he wants to get started early at the daily cleaning before the family arises to begin the day at seven. Jonathan keeps the dining room and living room, waits on the table and helps the cook wash the dishes. Each afternoon when it begins to rain, he also kindles a fire in the fireplace as it is always chilly and damp when it rains here. The rain usually comes up over the mountains just east of the house. We see the beautiful blue-gray haze from early morning. The men repairing chimneys, etc., begin work at seven o'clock. At seven-thirty we sit down to a breakfast of bananas and hot porridge, bacon and eggs, toast and jam. Coffee is as delicious as any of the fine brands which we bought in America, that is when I prepare it myself. Immediately following breakfast, I go to see the patients in the back yard, buy vegetables which people bring to the kitchen door, or perhaps a chicken or quart of milk. One man brings us fresh beef one or twice a week from the native market one mile from here. I pay the usual price—twenty cents a pound, American money.

The children are learning many Luragoli and Lwesuka words especially to use about the house and table. Wendell is really quite amusing as he rolls his eyes and says a mouthful of Luragoli. If he isn't quite sure what word to use next, he'll say, "Now what's the word for this."

God is working and in each service, there are many who find freedom and light through Jesus Christ. I wish people could see with their eyes what Christ can do for sin-ridden, diseased and ragged Africans. They become clean inside and almost immediately they realize that their bodies need washing. The world looks different to them and, when they realize that God and people are interested in them, they go forth new creatures in Christ.

ALICE BARNETT

WHAT CAN WE DO ABOUT IT?

The facts presented on this page will disturb many Friends into action. They will see missionaries on the field awaiting funds. They will sense the threatened slowdown in peace, temperance, Christian education and other activities. Are these some actions you might undertake?

1. Confer with the treasurers of your local Yearly Meeting on the funds in hand that might be forwarded to the United Services.

2. Consider with your treasurers and finance committees ways to stimulate continuous contributions.

3. Present the United Services to the Sunday School or other groups in the church.

4. Letters sent out to members often refresh their memories and bring returns.

5. Undergird all appeals with a spiritual concern. Money received and used through the church is transformed into spirit and personalities in Africa, Palestine, Jamaica, Cuba, Mexico and in America.

6. Suggest regular contributions, weekly or monthly, from the members of your Meeting.

There is a six point program which may seem practical for your Meeting. By it you may lift the valleys and help to build the highway of the Lord.

Howard E. Kershner continues his campaign on behalf of the starving children of Europe as the narrator in a 16mm. two-reel sound motion picture in which President Hoover makes a brief appeal and Charles Boyer, distinguished film star, introduces the speaker and makes the closing plea. Copies of the film—*Children of Tragedy*—may be obtained from Save the Children Federation, One Madison Avenue, New York 10, New York. Howard and Gertrude Kershner have returned to Europe for the summer and early fall.

GIFTS IN KIND

Having moved into its newly rented warehouse at 23rd and Arch Streets, the AFSC is now organized to receive certain gifts in kind in addition to clothing.

These supplies will be sent to AFSC workers overseas for distribution. They cannot be accepted for shipment to specific individuals or to a particular country.

The contribution of money to buy food at wholesale prices is still the most effective and economical way of sending food to Europe. Many people nevertheless want to share their plenty and identify themselves more personally with those who suffer. For persons with this concern, the gifts-in-kind program offers a worth while channel for direct participation in giving.

FILLING UP OUR VALLEYS

Isaiah issued a call to his people to cut down the hills and mountains and fill up the valleys so that a level road might be provided for their God.

This is beautiful poetic language, expressing the need of removing every barrier to doing God's will. Members of the Five Years Meeting need to heed a similar call to service if the coming of Christ's Kingdom is not to be delayed among us.

The summer months are truly the valley of depression for those who have been made responsible for the administration of our United Work. Expenses for each month are the same, while the receipts from Yearly Meetings drop to a precarious low during some months.

This situation exists, no doubt, because of the failure to keep the opportunities of service before the local Meeting. The local treasurer may fail to forward the offerings to the Yearly Meeting treasurer. Sometimes a whole quarter will elapse before the offerings made on the first Sunday of the new year are ready for distribution by the Five Years Meeting treasurer. Some of the irregularities found in the chart below can be accounted for by such delays.

There must be in each of our local Meetings someone who is able and willing to keep the needs of our United Work before the Meeting and to see that remittances are promptly made.

With a little more thoughtfulness and cooperation, we can fill up the valleys and make a highway for our Lord.

Receipts for the United Budget of
The Five Years Meeting

Comparative statement of the first quarters
From April 1 to June 30, 1945 and 1946

Yearly Meetings	1945	1946
Baltimore	\$ 214.50	\$ 282.50
California	47.50	25.00
Indiana	4,026.23	3,550.63
Iowa	5,931.88	997.80
Nebraska	170.48	53.99
New England	1,887.53	553.18
New York	9.02	518.28
North Carolina	2,256.96	1,691.64
Western	3,379.80	4,371.53
Wilmington	390.43	484.46
Other Sources	325.00	428.36
Total Receipts	\$18,639.33	\$12,957.37

*Anticipated United Budget for the
year 1946-1947—\$98,000*

WHAT IS PIETY?

BY ALFRED C. AMES

Socrates, shortly before his famous trial and conviction for subversive activity, met Euthyphro at the magistrate's porch. Euthyphro was prosecuting his father for killing, by neglect and exposure, a poor dependent, bound and awaiting punishment for himself having killed a slave. To most Athenians Euthyphro's action seemed shockingly unfilial and impious. Since Euthyphro was confident of the righteousness of his remarkable conduct, Socrates felt that he must have unusual insight into the true nature of piety, and he besought Euthyphro to enlighten him. The dialogue represented as following is a famous attempt at definition.

First, Euthyphro says piety is doing as he is doing, prosecuting those guilty of crime, whoever they may be. But this is at best an example, not a definition. The second offering is: Piety is doing what is dear to the gods. But on the Greek Olympus there were many gods, often at strife with each other, and pursuing conflicting interests. Well, then, piety is doing what is dear to all the gods. Euthyphro is well-pleased with this definition, but in response to questioning he cannot tell how men can know what pleases all the gods, and says further that the gods love the pious act because it is pious. Piety is a cause of the god's approval, not an effect.

A fourth offering is: that part of justice that attends to the gods. When pressed to explain *attends*, he speaks of services used by the gods to many and noble results. What results? Here Euthyphro turns aside to speak of sacrifice and prayer, of trading with the gods, proffered sacrifices exchanged for answered prayers. Acceptable sacrifices consist of those deeds dear to all the gods. The circle is complete, and Euthyphro discovers he is in a hurry now, and will define piety for Socrates some other time.

In every generation, religious people have to define piety for themselves and for their children. What are the religious obligations laid upon enlightened men, the discharge of which constitutes piety? Euthyphro's answers are not enough, but they are still current, the best that some of us have, some of the time. The complacently self-righteous say, "Piety is doing as I do"—whatever it may be. Again, though we are not now afflicted with an avowed polytheism, in effect men worship numerous gods—the national state, wealth, power vainglory—as well as God, or instead of God. We should not say, as we too often do, that those things are pious that are dear to all the diverse objects of our yearning. Piety requires the definition: those acts and

attitudes dear to God, not necessarily to any other judge.

Euthyphro could not tell how we could know what was dear to the divine. At this point, for even the most self-contained modern intellectual, the necessity of faith enters. We know what is dear to God by the revelation of the Scriptures and by the continuing revelation of the Inner Light of mystical experience. By searching the Scriptures and by opening our hearts to the intimate, personal experience of God, we can and do know what is dear to God: love, joy, peace, long suffering, kindness, goodness, faithfulness, meekness, self-control.

These fruits of the Spirit are dear to God because of their value, not valuable solely because they are dear to God. Christians do well to consider: Is some quality right because Jesus enjoins it, or does Jesus enjoin it because it is right? And why are pious acts dear to God? Because they are useful to God to many and noble results.

The piety that finds full and final expression in ritual observances and in support of ecclesiastical organizations, in return for value received in this life and the next, is a trading piety identical to Euthyphro's. Why should God rejoice in burnt offerings? Why should God be moved by lip service? Why should God value the superstitious observance of formal taboos and injunctions?

Rather God calls us to work together with Him in the achievement of the Kingdom of God on earth, in historic time. "Thy Kingdom come, Thy will be done on earth. . ." The realization of this end, if it is beyond men's unaided efforts, likewise is not to be accomplished without the instrumentality of men.

THE END OF THE JOURNEY

The thousands of women across the country who have worked and sewed to keep clothing flowing through the AFSC channels to the destitute people in Europe have probably stopped occasionally to wonder who would get the garment, what they would think of it and if they would like it. A letter has come from Holland which gives a vivid picture of the people who get the Friends' clothes, and what the clothing means to them.

The letter was written to the American Bureau and was translated and sent to Philadelphia by Kiek Franken, secretary of the Quaker bureau and a Dutch Friend, who is very ill at this writing.

Excerpts from the letter follow:

Dear Ladies:

" . . . The war has made us very poor, and what was left—it is miserable enough—we sold it to keep alive. . . We

tramped through the rain to get some food in exchange for our best clothes, if only for Marietje, who was very anemic. At last we had nothing left. . . but when one had bread, one did not think of all the other things. . .

"And what a miracle when I heard about Spiegelstraat. Did I dare? Begging? I don't like it and my heart sank in my boots when I climbed the stairs. I was so depressed—and I was puzzling about what I should say, when the door was already opened and a missy with a finely drawn face and a body like the stem of a buttercup (thought to be Kiek Franken) brought me in; behind a jumping typewriter there was another missy with a friendly face smiling at me; now, that's a relief, I thought, no important ladies. The kind eyes of the lady who let me in were alight with kindness, it was as if suddenly I forgot all my misery, she understood what I found it hard to ask, I saw that in her eyes. . .

"One Monday morning . . . there came a postcard, saying I could go to the Kwekkerbureau with the children. Really, the children were just wild, such a long way to go—they just pulled me forward. . .

"What do you think I'll have, mother, surely a dress?" my little girl sang.

"And shoes for me? Look, they are quite gone. Will they see that, or do you think I won't have shoes?" asked Jan.

"Now just you wait and see. Everything you get will do," I said.

"But when I found myself before the door in that quiet little square, I did feel a bit nervous. . .

"And now it's your turn," the kind little lady said with a smile a little later.

"How kind you were to Jan, what a beautiful jumper he has, and his shoes. The boy's that proud! And the lady with the pencil round her neck—right she is, better not lose your things. While she was trying a dress on me I just could not help myself and told her about my eldest boy, who's just married, and my daughter-in-law and their baby, and how she had had nothing for the baby. Of course she had to consult with the blue one behind the table, then really, my daughter couldn't believe her own eyes when I came home with the beautiful parcel; hadn't expected it of course.

"And now: I hope your work will be blessed! For many people this bending down will be hard sometimes. But I know from experience, you are bringing light into the hearts of the people, and I want to thank you for that—also the people in America far away, who did all the knitting."

With best greetings,
Jan and Marietje's mother

LITERATURE

IN REVIEW

THE INFINITE GLORY

Reed in the Wind, By MALCOLM SCHLOSS
720 Equitable Bldg., Hollywood, Calif.
\$2.50

This delicate and slender volume—like a reed in the wind—sends its roots into "the infinite glory" of the universe. The reed bends in the wind, but never breaks; it stands in green beauty above the flow of the river or the plunge of the cataract.

Poetry of religion is too rare in any day, and far too rare in our own blatant hour. The mystic, the seeker for God, the artist who sees (beyond the idol of mere beauty) the Heart of Light, is an alien among us. Who says today, "Alone to the Alone I go"?

But there are straws in the wind that show other directions: Aldous Huxley's *The Perennial Philosophy*, or the featuring by a large publishing house of Ouspensky's great mystical philosophy.

And there is this volume of gracious light.

Sometimes here the music seems easy, the expression usual. But when intense spiritual reality grips the poet, as in "Transformation," "Never the Same," "Heliotropia," "Release," "The Dreamer," "Rapture," he sings from a center of light and reflects that other center of light, the sun; then the surface, like the bubble's film, is rainbowed with circumference of beauty. There is the poignance of "Transformation"—

And yet, perhaps, lament is vain—
Perhaps, if left alone,
Man would remain forever man,
And stone forever stone.

Or there is the ecstasy of union with the Divine, in "Rapture"—

Here, I find Thee;
Now, adore Thee;
The spell of my name,
The cloak of my form,
Dissolve alike before Thee.

No thing am I,
Nor will I be
While I can rest
At one with Thee.

This is a book of lyrics for the seeking soul; for the heart hungering for God. India and China, perhaps, will understand them more than the West; which is merely another sign of the lack that may destroy our civilization unless we repent and return. Here, for those who will heed, is the "end of a golden strong," of which William Blake spoke long ago. Let us follow it "to Heaven's gate."

E. MERRILL ROOT

Publishers of *The Upper Room* offer pamphlets on prayer under the following titles:

Is Prayer Intelligent? — by George Arthur Buttrick.

What Does Prayer Accomplish? — by Andrew W. Blackwood.

How to Find Prayer More Meaningful — by Georgia Harkness.

The Master's Guide to Prayer — by Rollin H. Walker.

1 copy of any of the above, postpaid—\$.05; 10 copies to one address, postpaid—\$.35; 100 copies to one address, postpaid—\$3.00.

Order from *The Upper Room*, Medical Arts Building, Nashville 3, Tennessee.

ANNA EVES

(In Memoriam: 1946)

She was the gentlest of the valiant
That I have ever known;
Clear as a woodland spring, and shining
Like a white precious stone.

We shall find none who pours life's waters
With cooler, purer flow;
No diamond with a finer luster
Ever shall wait and glow.

The spring that feeds the one Deep River
Lives in God's providence;
No substance of the world can sever
The diamond's permanence.

Here we have lost—serene and loyal—
The true and perfect friend;
But she, who dwells in God forever,
Smiles at the endless end.

E. MERRILL ROOT

WHEN SLEEP LIES DOWN

When sleep lies down and frees the plumes of flight,
Circled by shores where tides of darkness moan,
Beyond the shoals and sinisters of light
The spirit wings a little while alone.
If man could find the way his soul inquires,
And need no passing smile, nor fear a frown!—
He'd take the Summit thronged with living choirs,
He'd leave his gold and go—when sleep lies down!

GORDON W. NORRIS

FOR ONE WHO SLEEPS

Carry subtle fragrances,
Gentle winds of spring—
Scent of purple lilac plumes
And locusts flowering.

Brown thrush sing your sweetest song
In the sun's bright gold;
Tell her that I love her still—
More than my words can hold.

Oak, let fall your crimson leaves,
Weave a quilt of red;
She loved colors, you will make
Warm covering for her bed.

Softly drift in winter dusk,
Little flakes of white;
Cover closely one who sleeps. . .
Protect her through the night.

SHEILA STINSON

EXTENSION

I gazed into the roofless skies:
Heaven on heaven filled my eyes.
I leaned above a precipice
And distance was a vast abyss.
I stared into the floorless sea,
Where depth on depth confronted me.
And then I peered into the air,
But spacelessness was everywhere.
And thus I learned that even death
Is but extension of a breath!

MAE WINKLER GOODMAN

QUAKERDOM AT LARGE

Fifteen Institutes of International Relations, sponsored by the American Friends Service Committee, enrolled 9,761 persons. * * * *

The Meeting at Martha's Vineyard, Massachusetts, has changed its meeting time and place to 11:00 a. m., D.S.T. at the Public Library, Vineyard Haven. * * * *

Garnet Guild, working under the American Friends Board of Missions in the school at Ramallah, Palestine, was a recent visitor at the Central Offices, en route to her home in Oregon. * * * *

Anna Brinton, who has been visiting in Asiatic countries on behalf of the Friends World Committee for Consultation and the American Friends Service Committee, has returned. * * * *

Robert E. Cope was with University Friends Meeting, Wichita, for his last Sunday as pastor, on July 28. He will begin his new service with Wilmington College in September. * * * *

A letter from Taki Tomiyama in Tokyo expresses deep appreciation for the helpfulness of Gordon Bowles and a welcome to Esther Rhoads. He reports that the Friends' school is carrying on in spite of handicaps. * * * *

Sally Gallagher of New Providence Friends Fellowship Group will teach Bible at Lincoln School, Providence, beginning in September. Elizabeth McAllister, graduate of Moorestown Friends School and Skidmore College, is to teach physical education. * * * *

D. Elton Trueblood has returned from his visit to England and the Continent of Europe. A schedule of speaking engagements will keep him occupied till near the time of opening of Earlham College. He will try to attend all Yearly Meeting sessions prior to that time. He can be addressed in care of Earlham College. * * * *

Homer and Mabel Coppock, Friends of Chicago Monthly Meeting have come to Richmond, taking over the work carried by Elizabeth Marsh Jensen, who has returned to her home in Colorado. The Coppocks are directing the collection of relief, particularly grains from farms for shipment to Europe. * * * *

Willis D. Weatherford, AFSC worker in Poland, has visited Hungry and made preliminary arrangements for an AFSC relief team to go in. This team, which will be under the leadership of Ralston

Thomas, of Providence, R. I., and Albert Simon, of Baltimore, Maryland, was expected to leave for Hungry sometime in July. * * * *

Maurice Webb, Quaker and business man of Durban, South Africa, was a recent visitor in Richmond. He visited Earlham College, the Central Offices of the Five Years Meeting, and other Friends' institutions. He is a very effective visitor on behalf of Friendly causes. Not often does South Africa yield an American visitor to Friends and his coming has been doubly appreciated. * * * *

David Telfair, former research physicist with the Monsanto Chemical company; and Joachim Jaenicke, former teacher at Westtown Friends School, Westtown, Pennsylvania, will become members of the Earlham college faculty next fall. David Telfair, a graduate of Earlham in 1936, will teach higher mathematics. Joachim Jaenicke will teach history. * * * *

Whittier College gave hospitality to the Western Institute of Commercial and Trade Association Executives during July. Courses in several areas of interest were given such as business organization, finances, public relations, community planning and writing. It was sponsored by the Universities of Oregon, Southern California, Nevada, Whittier College, the Chamber of Commerce of the United States and others. * * * *

Charles Lampman, now minister of the Pasadena, California, Friends Meeting, has accepted the pastorate of University Friends Church, Wichita. He was graduated from William Penn College in 1938, and attended Rochester Divinity School two years. He is especially active in youth work. He is a member of the Board on Christian Education of the Five Years Meeting. * * * *

Martha Pick, who has taught German and French at Earlham College since 1921, retired from the teaching profession this summer. She was born in Austria, educated in Europe, and taught in Paris and London for fifteen years. A wide traveler, Martha Pick has visited some thirty-three countries, and has been in every state of the union, except Oklahoma and Nevada. While her plans are somewhat indefinite, she will remain in Richmond temporarily. * * * *

An educational conference consisting of representatives from Friends schools, colleges and educational groups will be held

at Quaker Hill, October, 17-20. This will coincide with the formal inauguration of Thomas E. Jones as president of Earlham College. Clyde A. Milner, president of Guilford College, is chairman of the conference. The conference will be followed by a meeting of the Board on Education of the Five Years Meeting, of which Clyde Milner is also chairman.

NEWS OF OUR MEETINGS

New Providence, Iowa, Friends are giving their meetinghouse extensive redecoration. J. Paul Hadley recently moved to New Providence as minister of the Meeting. * * * *

Amo and Hadley Meetings of Danville Quarterly Meeting, Western Yearly Meeting, have recently had successful summer vacation Bible Schools. In Amo, the other churches of the town participated. Donna and Frances Parsons, twin sisters from Bangor, Iowa, who were trained at Quaker Hill, were leaders and proved very capable. On July 21, the young people who attended the camp at Quaker Haven gave an interesting and enthusiastic report at each of the Meetings. There were nine from these two Meetings who attended. These Meetings are served by James D. and Marguerite Carter. * * * *

In the spring of this year the Penn Valley Meeting of Friends, the Fellowship of Reconciliation, the Committee on the Practice of Democracy and the National Association for the Advancement of Colored People, formed the Fellowship House Association of Greater Kansas City and made as its first objective the acquirement of a Fellowship House. About June 1, they located an old brick residence at 1462 Independence Avenue, and completed the purchase of it on July 20. Considerable alterations will be necessary but much of the work will be done on the work project basis.

Lawrence and Viola Scott, members of Penn Valley Meeting, have moved in as resident directors, with telephone number HA 8328. They were in charge of a project at the Flanner House at Indianapolis, Indiana, for the American Friends Service Committee in the summer of 1945.

The official board of the Fellowship House Association includes representatives of all three faiths and of the white, Negro, and other races. The general pattern of work will follow other Fellowship Houses, especially the one in Philadelphia. All interested individuals and groups are invited to participate in this

enterprise. Penn Valley Meeting of Friends expect to make this their meeting place and in course of time establish a work room for activities in connection with the American Friends Service Committee.

* * * *

Sunday, July 14, was Homecoming Day at the Bloomington Meeting, near Muscatine, Iowa, commemorating the nintietth anniversary of the setting up of Bloomington Monthly Meeting. Charles Beals, superintendent of Iowa Yearly Meeting, spoke in the morning meeting for worship. Following a cooperative dinner, a program was given in the afternoon consisting of a historical sketch, "Our Heritage from the Past," by Iva Street; of the reading of greetings from former ministers and others formerly associated with Bloomington Meeting; a pageant of several scenes, depicting the setting up of the Meeting, another of the famous painting, "None Shall Make Them Afraid," where the Indians entered the meeting for worship; and a third scene re-enacting a "Quaker wedding," which is recorded in the Minutes of the Bloomington Meeting. The pageant was under the direction of Clara Bierman, with George Evans assisting. A musical program was included as well. Members of First Friends Church in Muscatine participated also.

Bloomington Monthly Meeting was set up on July 5, 1856, by direction of Salem Quarterly Meeting, then a part of Indiana Yearly Meeting. Members of both Bloomington and Muscatine Preparative Meetings made up the new Monthly Meeting, and the Sweetland Preparative Meeting later became a part. Delegates of both men and women Friends appointed by Salem Quarterly Meeting were present at that meeting. Brinton Darlington was the first clerk of the men's Meeting and his wife, Amelia, was the first clerk of the women's Meeting.

ON THE HORIZON

Addition of three new languages to its list of translations during the past year have brought to seven hundred and sixty-four the number of non-English Scripture texts prepared by the British and Foreign Bible Society.

* * * *

General Eisenhower has asked a startling question: "...why doesn't...the president of every great university throughout the world teach his people to put people of my profession permanently out of a job?" To this end he advocated the study of our own history, familiarity with the history of other peoples, and a knowledge on their part of our background.

* * * *

Distillers are circumventing food conservation by using potatoes in large quantities for making beverage alcohol,

Mrs. D. Leigh Colvin, president of the Women's Christian Temperance Union, has charged.

Mrs. Colvin said that "thousands of tons of potatoes have been destroyed in making alcohol since distillers were forbidden by government regulations to use wheat and were restricted in the quantities of some other grains.

* * * *

James Read, representing the Friends Committee on National Legislation, testified in Washington in favor of retaining a war food order. By this order a thirty per cent curtailment of grain for brewing is effected. He quoted Congressman Voorhis of California as saying that the brewing industry had been using four million bushels of grain per month. By that figure probably two million lives have been saved. It is estimated that every ton of grain exported saves ten people from starvation.

* * * *

It is extremely important that everyone concerned about amnesty for conscientious objectors let his Senators and Representative know how he feels. Write them at once and send copies of their replies to the Committee for Amnesty, 5 Beckman Street, New York 7, New York. Urge them to press President Truman, Attorney General Clark, and Secretary of War Patterson for amnesty.

Many congressmen will be home during the summer months. We strongly recommend that you write your Senators and Representative for personal interviews on this vital issue, when they are home from Washington. They want to hear from you.

FAMINE IN INDIA

BY LELA W. MILLS

This year we are all greatly concerned about the starvation which has proved to be world-wide. Few of us realize that neglected, far-away India will suffer in greater numbers than any other area. In 1943, a great famine occurred in Bengal in eastern India. Through a unit of workers sent by English Friends and the AFSC, valuable contributions in relief feeding and rehabilitation were made.

Now a famine of greater proportion is occurring in South India. The government of India has turned over \$1,200,000 to the AFSC to be used in purchasing powdered whole milk to be distributed in the territory around Madras. Our Friends Service Unit will supervise the distribution of this milk to children in that area.

Along with milk canteens, the unit members will aid in rehabilitation and other relief projects. It has been figured that \$80,000 will be needed this year to finance our workers and projects on the field in their work.

India is on the threshold of nationhood and needs the concern and friendship of all in America. The AFSC hopes that in this year of crisis, added interest and understanding will develop among Friends to encourage and help these much neglected and hungry people of India.

GILBERT WHITE NEW PRESIDENT AT HAVERFORD

Gilbert F. White, who has been assistant executive secretary of the AFSC for the past year, has been appointed the new president of Haverford College. Gilbert White will continue with his duties with the Service Committee through August, then will take up his new work with Haverford.

Gilbert White first joined the staff of the AFSC in 1942 when he volunteered for relief work in France. After the invasion of southern France by the Germans, he and his fellow relief workers were interned in Baden-Baden, Germany. A year later the group was repatriated.

When he first returned to the United States, Gilbert White took over the administration of the AFSC's China-India program. The next year he was put in charge of the special administration of the India program. In 1945, he was named assistant executive secretary. Early this year he was one of six commissioners who made a trip to Germany to investigate conditions, and arrange for relief by private agencies.

Gilbert White is a member of the Florida Avenue Meeting in Washington, D. C.

He is a graduate of the University of Chicago, having received his doctor of philosophy degree in geography in 1931. Before coming to the AFSC he worked with the government on research concerning water and land problems, and from 1935-1940 was secretary of the land and water division of the National Resources Planning Board.

Gilbert White succeeds Felix Morley, who resigned as president of Haverford more than a year ago. Since Felix Morley's resignation, Archibald MacIntosh has been acting president. Archibald MacIntosh will continue as vice-president and dean of admissions.

NEW DEPARTMENT AT WILMINGTON

An industrial arts department and shop will be added to Wilmington College this fall, President Arthur Watson has announced. Professor Menzo Stark, of Bellevue, Ohio, has been employed to head the department and supervise the establishment of it as a part of Wilmington College.

Professor Stark has just completed nine years as head of the Industrial

Arts Department of Bellevue, High School, near Sandusky, and comes very highly recommended as a craftsman and a teacher.

A temporary shop will be established in a large concrete block building adjoining the campus. The College plans to build a permanent shop just as soon as conditions permit.

In equipping the shop, the College hopes to purchase much of the equipment from the Federal Government as war surplus goods. It is the aim of Wilmington College to qualify with the State Department of Education for the certification of high school industrial arts teachers. To do this, courses in the graphic arts, woods, metals, applied electricity, cement, and methods and organization will be offered.

A QUAKER HIVE

Like conference centers of other Yearly Meetings, Quaker Haven on Dewart Lake in Northern Indiana accommodates many meetings for Western and Indiana Yearly Meeting groups. Here is the array of a full summer schedule with Paul and Nelle Little, Inez Napier, and others managing the hospitality.

Intermediate Conference, Western Yearly Meeting; Pastors Short Course of Indiana Yearly Meeting; Senior Young Friends, Western Yearly Meeting; Intermediate Conference of Indiana Yearly Meeting; Senior Young Friends of Indiana Yearly Meeting; Camp Ill-Ind-O of General Conference of Young Friends; and Conference for Children's Teachers and Workers under the direction of Five Years Meeting Board on Christian Education.

GOVERNMENT ACTION AGAINST CANCER

Text of Bill now pending

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That the President is hereby authorized and requested to undertake, in whatever manner he may deem most appropriate, to mobilize at some convenient place in the United States an adequate number of the world's outstanding experts, and coordinate and utilize their services in a supreme endeavor to discover means of curing and preventing cancer; and to take any additional action that he may consider necessary or proper to achieve the desired result.

The sum of \$100,000,000 is hereby authorized to be appropriated to enable the President to carry out the provisions of this Act. H. R. 4502, S1875. Readers may want to write encouragement to their Senators and Congressmen.

A NEW PROJECT

The eleven students now living at Friends House in Los Angeles, where Robert and Margaret Simkin have been working during the past year, are: a Japanese-American, a Chinese-American from Hawaii, two American whites one of whom is of Swedish descent, two Negroes, two Jews of whom one is a refugee from Germany and the other is of Polish ancestry, a Colombian from South America, an American of Armenian descent and a Hindu from India. All the work is cooperative, each member of the group sharing in the preparation of food, clearing up after meals and keeping the rooms in order. Friends House is a boys' unit.

Convinced of the value of this shared experience as a method of breaking down racial barriers, Robert and Margaret Simkin are embarking upon a new venture of similar character. They have bought a house very near the University of Southern California and with the approval of the Southern California Branch of the American Friends Service Committee they are opening a similar interracial cooperative house for girls. This new unit is named Woolman House and will accommodate ten students. It is three city blocks from Friends House and it is believed that through close cooperation each project will enhance the value of the other.

The Simkin address is Woolman House, 1032 West 36th St., Los Angeles 7, California.

CALL FOR A DOCTOR!

Doctors are needed in many communities, but recent calls have come to the office of the Rural Life Association from two in particular which seem to offer an opportunity for service to individuals wishing to make their lives count in communities where they are much wanted.

Denair, California, is a rapidly growing village without any physician. It is four miles from Turlock where there are several overworked doctors, however, and two hospitals. Denair has an eight-teacher grammar school and a small high school, and three churches, the largest being Friends. Any interested person should write to Virgil J. Lancaster, Turlock, California, who will be glad to send a detailed report on conditions in this community.

Pleasant Hill, Tennessee, is another community in need of one or more physicians. Dr. Robert Metcalf, an F.O.R. member, hopes to get a small nucleus of doctors who have specialties and are interested in giving group medicine on a regular salary. There is a hospital, Uplands Hospital, in Pleasant Hill, and a new hospital is to be built at Crossville in the next year which will serve Cumberland County. The community at Pleasant Hill and even in Crossville is quite

rural and has many interesting residents. There is an academy at Pleasant Hill. Address inquiries to: Dr. Robert Metcalf, Pleasant Hill, Tennessee.

COMMENT ON COMMUNISM?

Francis Starr, Canadian Young Friend in the China Friends Ambulance Unit writes,

"One of the first things we were told when we arrived in China was not to let anything out of our sight that we wanted to see again. I learned the truth of this as have most FAUers.

One of the first things we were told when we got into Red China was that there is no theft there. My experience says that that is also true. I left the truck unlocked and uncovered out in the street one night with no losses. When I went to Youngnien I left the truck on the beach at Lanch'ow with lots of little articles in it that could easily be pinched but weren't. If I had done such a thing (and I wouldn't even consider it) in Nationalist China, all the articles would have disappeared and quite likely the truck also.

BIRTHS

GUTHRIE — To Harold and Helen Stanley Guthrie, a daughter, Phyllis Helen, March 11.

HINKHOUSE — To Herbert and Doris Guthrie Hinkhouse, on July 10, a son, Richard William.

HUNT — To Byron and Ruth Alice Hunt, members of Amboy, Indiana, Meeting on June 4, a daughter, Janet Marie.

JONES — To Donald and Mildred Carr Jones, New Burlington, Ohio, Meeting, a son, Richard LeRoy, on June 28.

ROBERTS — To Arthur and Fern Roberts, a son, Lloyd Owen, on July 3, at Everett, Washington.

TORELL — To Donald and Alma Torell, a daughter, Linda Jean, on July 19, at Minneapolis, Minnesota.

MITCHEM — To Arthur Leonard and Miriam Louise Mitchem a son, David Leonard, on July 25, at West Branch, Iowa.

WALTON — at Evanston, Illinois, on July 8, to Sadie and Harold Walton, a son, Daniel Goodman. He is named in memory of his uncle, killed in France in 1944.

MARRIAGES

HELLELOID-MCCRACKEN — Doris May McCracken, daughter of Duane and Artalissa McCracken of Minneapolis, to Trygve T. Helleloid, son of Laura Helleloid of Springfield, on July 16, at the chapel on the University campus, with Walter H. Wilson officiating.

MINARD-MOSHIER — Shirley Moshier, daughter of Mr. and Mrs. Elton Moshier of Clintondale, New York, to William Minard, Jr., son of Mr. and Mrs. William G. Minard of Clintondale, on June 15, in Friends meetinghouse, with Hebert Greenland officiating.

MOORE-CALDWELL — Elizabeth Jane Caldwell, daughter of Clyde and Ruth Caldwell, Kalamazoo, Michigan, to John

K. Moore, son of Edward and Stella Moore of New Hartford, Iowa, on July 14, in the Methodist church, at Kalamazoo, with Raymond Spurlock officiating. John Moore is a student-pastor at Burr Oak, Michigan.

NORTON-EDDY — Phyllis S. Eddy, daughter of Harris G. and Edith R. Eddy of Glens Falls, New York, to James Arthur Norton, son of Hiram and Sarah Norton of Glens Falls, at Friends Meetinghouse on June 23, with Elizabeth Hazard officiating.

PETERSON-PALMER — Dixie Estella Palmer, daughter of Mr. and Mrs. Dwight A. Palmer, to Erwin William Peterson, Jr., of Minneapolis, on June 21, at St. Marks Lutheran Church, Minneapolis, with Walter H. Wilson officiating.

SCHAEFER-JOHNSON — Donna Mae Johnson, daughter of Mr. and Mrs. Charles A. Johnson of Minneapolis, Minnesota, to Usher Wesley Schaefer, son of Mr. and Mrs. Fred Schaefer of Cannon Falls, Minnesota, at Friends church, Minneapolis, on May 20, Walter H. Wilson, minister. They will live in Portland, Oregon.

THOMAS-JACKSON — Priscilla Rose Jackson, daughter of Ray and Gertrude Lowry of Friendsville, Tennessee, to Joseph Rodney Thomas, son of Joseph and Margaret Thomas of Paducah, Kentucky, at the Friends Meeting, Friendsville, on July 20, with Richard R. Newby, officiating.

WEBSTER-HUFF — Thelma Huff to Ben Webster, June 30, at Grand Forks, North Dakota. Both are members of Minneapolis Monthly Meeting.

DEATHS

BALDWIN — Bertha B. Baldwin, aged sixty-seven years, at her home in Amboy, Indiana, on May 15. She was an active member of the Friends Meeting. She is survived by the husband, Dr. V. E. Baldwin; two daughters, Thelma Cox and Rosalind Makemson; two grandchildren; two sisters; and a brother. Services were held in the Amboy Friends Meeting with the late R. Aaron Napier and Isaac Harris, the pastor, in charge.

CASE — Dr. Clarence M. Case at Los Angeles, California, on July 20, aged seventy-two years. He was born in Noblesville, Indiana, and attended Earlham College, Brown, Wisconsin, and Harvard Universities. He was a professor of sociology at the University of Southern California. He was a member of Riverside, California, Friends Meeting. Surviving are a sister, Pamela Butler of Los Angeles, and a brother, Frank Case of Cable, Wisconsin. David Henley was in charge of services and interment was at Rose Hills, Whittier, California.

HOYLIND — Harvie Hoylind at Vancouver, British Columbia, on May 4. A native of England, he came to Canada in 1910 with his wife, Robina McKenzie Hoylind, and children Leta and Roger. He was one of a few Friends who started the Vancouver Meeting in 1911. As clerk of British Columbia and Alberta Quarterly Meeting and of Vancouver Meeting, he gave himself without stint, and his life was lived in God's presence.

PRETLOW — Emma Tucker Pretlow on July 14, at Philadelphia, aged eighty-four years. She was a native of Indiana, the widow of Robert E. Pretlow, one

time pastor of Friends Meetings in Wilmington, Ohio, Brooklyn, New York, and Seattle, as well as having been Clerk of the Five Years Meeting and with the American Friends Service Committee. She is survived by a daughter, Abbie Pretlow Cawl of Rye, New York; and a son, Robert T. Pretlow, Portland, Oregon. Burial was made at Seattle, Washington.

SIMONDS — William A. G. Simonds on June 24, at West Branch, Iowa. He was the son of William A. G. and Anna Mather Simonds. He is survived by two sisters, Flora Simonds and Lydia S. Marcue, of LeMars, Iowa; two nephews, Carl and Ralph Marcue; and a niece, Anna M. Kupke. Services were held at the Friends church, with services conducted by Taylor Guthrie, burial being at West Branch cemetery.

TUCKER — E. Annah Tucker, a well-known minister of New England, at Apopau, Rhode Island, on July 10, aged ninety-two years. She had been a minister for fifty years and had served in some capacity until a few weeks of her death. She was a descendent of Friends who founded East Greenwich, Rhode Island, Meeting in 1699. Services were held at East Greenwich with Josephine H. Carr in charge.

SOCIAL SERVICE OPPORTUNITY

Any one interested in serving unfortunate boys and girls of grammar school age may well consider employment in White's Institute of Wabash, Indiana. Positions are now open for cooks, bookkeeper and stenographer, helpers with farm and live stock knowledge, assistant house parents and laundress, and a relief school teacher. Contact superintendent Parvin W. Bond.

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An experienced bookkeeper for the Five Years Meeting offices is wanted. Send application to Five Years Meeting, 101 South 8th Street, Richmond, Indiana.

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JAMES F. WALKER, *Principal*, Westtown School, Westtown, Pa.

LOCAL MEETING DIRECTORY

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 6:30. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. Monthly Meeting second Fifth Day of each month George A. Selleck, Executive Secretary. Telephone TROWbridge 6883 or TROWbridge 3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 11th Street. Halsted streetcar—"11th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 11th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, at 1174 East 57th Street, an All-Friends Meeting. Sunday worship hour 11:00 a. m.; Monthly Meeting (following 6:00 o'clock supper) first Friday. Garfield V. Cox, Clerk, 5747 Kimbark Avenue.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a.m. Burton S. W. Hill, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a. m., Church School 9:45 a. m., Flora A. Henshaw, Clerk, 3193 West 36th Avenue, Phone Gl. 5686.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets. Church School at 10 a. m.; Meeting for Worship at 11 a. m.; James R. Furbay, Minister. Phone: 6-5735.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

Friends Meeting, unprogrammed, each First Day, in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

INDIANAPOLIS, INDIANA

First Friends Church, 13th and Alabama Streets, 10:30 Unified Service. In September (2nd Sunday) we shall return to our regular morning worship time at 10:45.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday from 6 to 8:30 p. m. in the new Fellowship House at 1462 Independence Avenue, Telephone HA 8328. Visiting friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a. m. Evening Service, 7:30 p. m. Donald B. Spittler, Minister. Phone 638-215.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a. m.; Morning Worship, 11 a. m.; Evening Worship, 7:30 p. m., Kenneth Pickering, minister. RI-8406.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for worship 10:30 a. m., Bible school 12:00 a. m. Mid-week meeting Wednesday, 7:45 p. m. Everett W. Chapman minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2558.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10:00 a. m. Meeting for Worship at 11 a. m. Walter H. Wilson, minister, 111 West 45th Street, Phone Pl. 2960.

NEW YORK, N. Y.

The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 144 East 20th Street, New York, from May 5 through September, each Sunday at 11:00 a. m. All Welcome.

PASADENA, CALIFORNIA

First Friends Church, Raymond at Villa. Church school, 9:45 a. m. Worship services, 11:00 a. m.; 7:30 p. m.; Christian Endeavor, 6:30 p. m. Charles A. Lampman, Minister. Phone SYcamore 6-3629. Office, SYcamore 6-3372.

PORTLAND, OREGON

Second (Lents) Friends Church, 5808 S. E. 91st Ave., at Foster Road, Portland 6, Oregon, morning worship 11:00, evening worship 7:30, Bible School 9:45, Christian Endeavor 6:30, Carl D. Byrd, pastor, 5728 S. E. 91st Ave., Portland 6, Oregon, Phone SUNset 1005.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. T. Eugene Coffin, Minister. Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

SHREWSBURY, NEW JERSEY

Friends' meetinghouse, Broad Street and Sycamore Avenue. Divine Worship, Sunday at 3:00 p.m., June to October. Clerk: James Deane, 469 Bath Avenue, Long Branch, New Jersey.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

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